

Miscellaneous.

BISHOP SIMPSON'S SIXTH LECTURE.

DELIVERY OF THE SERMON.

In the composition of the sermon the collection of the material evinces the diligent student. Broad and comprehensive thoughts reveal the great thinker. Clear, beautiful and forcible language manifests the cultured writer; but only in the delivery of the sermon does the true preacher appear. His throne is the pulpit. He stands in Christ's stead. His message is the Word of God. Around him are dying souls, and the Holy Spirit broods over the congregation. Heaven and hell await the issue. What associations, and what vast responsibility!

The sermon considered simply as to its matter, may be contained in an essay or a book. That which constitutes its preaching is the appearance and utterance of the preacher. It is different from the ordinary oration by being divine, and from the essay, by the influence of the speaker. The Word of God is the constant quantity; the preacher, the variable.

There is not only the truth, but the utmost powers of utterance, intonation and gesticulation must be called into play. It has been suggested that the time might come when the preacher might sit in his study and by means of tubes address a distant congregation. A similar use has been suggested for the phonograph. While these would convey the sound to the ear, who does not feel that by such a process the chief power and influence of the pulpit would be lost? God could have employed the voice of angels if the presence of the preacher were not necessary. The preaching must be by men of like passions and sympathies as other men. The preacher stands as a witness and illustration of divine power, to say that others may feel and know the divine power of the Gospel as he did.

If, then, the personality of the preacher be so necessary, what manner of person should the minister be in all holy conversation and godliness? He should resemble Stephen, being filled with the Holy Ghost, and should be like Paul.

There are four methods of delivering a sermon, each of which has in its favor the authority of many names. First, reading in the pulpit from copy previously prepared; second, reciting from memory; third, using notes, more or less copious, either to read or refer to in the pulpit, and to which may be added illustrations, or they may be more or less premeditated; fourth, speaking directly to the audience without relying on verbal preparation. These four methods become enthused may recite from memory; and the extemporaneous speaker may quote from memory verses, etc. Reading secures self-possession. He knows that he has his sermon prepared, and has no burden on his imagination or memory. He has confidence in the accuracy of his language. He took time to revise and change while the pen was in his hand. Some men labor under the apprehension that if they speak extemporaneously they may forget the chief points of their sermons. To others language comes slowly and utterance is difficult.

In reading closely little of the preacher's power, except his voice, is added to his words. Even that is restrained. The play of the features, the power of the eye, the freedom of movement, are lost or greatly restrained. This personal power being a great factor in preaching, what impairs it weakens the sermon. It is alleged that the minister should not read closely. This is true, and if so, it indicates that the free delivery is better than reading. If a man excels as a reader because he seldom looks at his manuscript, would it not be "excellent" if he did not read at all?

If we consider the advantages of extemporaneous speaking carefully, we find them inure to the preacher rather than to the hearer. If after he has written a sermon, and when in the pulpit cannot remember his subject, or follow its links, is it probable the people can follow it or remember it afterwards? If he has not interest enough to remember the message, is it likely to interest the people? Neither is it necessary to write and read for the sake of definition. The minister should be familiar with the definitions in theology. I do not object to occasional controversial sermons, but it is seldom necessary to preach in a controversial style. Out of eight hundred sermons preached in a year by Wesley, not more than eight were of a controversial character.

The use of notes is less objectionable than written sermons. They refresh the memory and impart confidence to the timid, but it would be much better to have the notes thoroughly written on the heart. If notes are used, heads or topics may be employed, with greater or less amplification. Reciting from memory, if the sermon is well committed, is not unpleasant to the hearer. Actors show great skill, though their parts are committed. But this form of delivery imposes slavish work, and leaves no time for study.

It is objected to extemporaneous delivery that the language is incorrect often, and the whole performance crude. This is sometimes the case. But as some one has remarked, there may be extemporaneous writing as well as extemporaneous speaking. Extemporaneous speaking does not exclude a most thorough preparation. It is not designed to diminish the necessity for careful reading and careful thought. The order should be fixed in

the mind. Suitable language for certain portions may be studied, or the whole sermon may be written. But at the time of delivery, with the heart full of the subject, let the preacher rely on his knowledge of the topic for the words needed. As he proceeds he will find the congregation a support which will be as he needs it.

Critical audiences, it is said, prefer a written discourse. It may be held that the written sermon is best for instruction; but persuasion rather than instruction is the great end of preaching. Without persuasion the sinner is never moved or saved. In the lecture-room, reading is highly proper; yet those who heard Agassiz delighted in his easy style of imparting the truths of science. An audience composed of students and those whose minds have been disciplined by mental processes may be benefited by the reading of a sermon. But these are a small percentage of the whole people. The larger, the uncultured class demand the attention of the preacher.

Ministers must throw themselves fearlessly upon the sympathies of the people; yet men of the highest culture enjoy an extemporaneous delivery. Many of the most distinguished, successful ministers read their sermons, it is said. This is granted; yet the number is small compared with those who do not read. Dr. Chalmers is often quoted as one who is best known; yet his manner is best when he leaves his manuscript. [Here followed a sketch of Dr. Chalmers in one of his excited periods.]

In four cases out of five of those who read sermons, the great power is in that part which they do not read. The voice of antiquity is in favor of direct address. From the days of Miriam until the closing prophecy of Malachi, prophets sent of God need speech to the people. In the New Testament there is no instance of an address being read. The Saviour, who spoke as never man spoke, used direct address, and the apostles followed his example. Nor have we any historical evidence of sermons being read for the first four centuries. Many spoke even without notes. The Roman Catholic Church has pursued the same method without exception. The great French preachers used the same style, though some wrote and committed their sermons. In no sense of the word can reading be called preaching. The sermon is a persuasive oration. In the commencement of the Protestant Reformation none of the great Protestant preachers read their sermons. Among the Protestants of Europe reading is seldom practiced except in Scotland. Even there many speak without manuscript. In this country practice is divided; but reviving and extemporaneous speech are

So with the great majority of able speakers. Some write and commit, but the majority rely on the inspiration of the moment and the power over language for the precise words to be used. In other callings men use this form almost wholly. The attorney never reads the plea for the life of his client. The politician on the stump never reads his speech. The general addressing his army before going into battle never reads. I earnestly advise every young man to cultivate the habit of extemporaneous address. It will give him more power over his audience. Under the excitement of direct address some of the most beautiful imagery occurs to the mind.

While I prefer a direct address, yet each one must decide for himself, as no absolute and universal rule can be enjoined. As to directions for reading sermons properly, I confess my inability to give them. In forty-five years of the ministry I have never read a sermon.

Practice is essential in direct address. If I am asked how and when you should begin, I answer, the first time you preach; before a small audience, if you can.

A minister must avoid all affectation of manner and all appearance of display. An air of indifference shows his incompetency. The most renowned minister trembles at the responsibility of his task, and yields only to the divine call. Luther said, "I tremble whenever I enter the pulpit." I have known many a minister who trembled so greatly that he could hardly ascend the steps. Nor is this mental pressure wholly unprofitable. It leads the minister to a sense of his own weakness. It also gives a stimulus to thought, and when mastered, he will speak in a loftier strain; he will have less regard for the opinions of his congregation.

The proper management of the voice is of great importance. The preacher should aim to speak with sufficient force to be heard by his audience. Let him select some person in the congregation about two-thirds of the extreme distance from the pulpit, and let him speak so as to be heard by that one. It is better that the more remote should have a slight inconvenience than that his voice should break. Care should be taken that the pitch should be as nearly as possible the ordinary tone of conversation, as this produces less weariness. Variety is assumed to prevent injury to the vocal organs. This ordinary pitch, with variations above and below, gives a character of naturalness. Distinctness of syllabic utterance gives the quality of penetration.

The voice should always be in harmony with the subject, and should indicate the earnest love and deep solemnity of the preacher. It is sometimes called the sympathetic voice. He stands as if forgetting himself and tries to bring about a union of hearers and subject. Whitefield's voice had such penetrative power that standing on the

steps of the State House in Philadelphia some of his words could be heard across the Delaware in Camden. Yet it was so wonderfully sweet that it was agreeable to those near by.

The frequent use of the muscles of the throat and neck is important for varying tones. One set of muscles continuously employed becomes wearied. This is illustrated in the weariness of the limbs felt in climbing a succession of steps, or in the strain of the back which results from the use of the sickle in the harvest-field. It applies to the muscles of the throat. In the pulpit more force must be exercised than in ordinary reading. The tension of the muscles is greater, and the flow of blood more abundant. Political speakers give to their bodies a free play, and their throats seldom suffer. Those men in the ministry who gesticulate most freely, and change their positions, you will find talk both loud and long without much injury compared with those who confine themselves to one spot and give themselves little exercise.

Preaching, when properly practiced, is invigorating and strengthening. The more frequently one preaches, the better for the lungs, especially if joined to exercise in the open air. Calvin and Luther spoke daily. Wesley, in a protracted ministry, preached forty thousand times. Whitefield preached about eighteen thousand sermons. Nor were these all men of robustness. Wesley had spitting of blood, and it was supposed he would die of consumption. The vehemence of some speakers, though to some extent impressive, is a barrier to their success.

The eye also has immense influence over the congregation. It often speaks in advance of words. People are anxious to see as well as to hear. It is one of the great elements of oratory. Yet blind men are sometimes very eloquent. I have known some eminent ministers who look above the heads of their congregation as though gazing at something in the ceiling; others keep their eyes closed; but in every case the power is diminished. The true orator looks at his congregation. His thoughts are directed towards them, and a mental and spiritual communion is maintained between speaker and congregation.

The value of earnestness cannot be too strongly stated. In various ages men have appeared who have aroused whole multitudes and nations. This earnestness is to be evinced in every step of the preparation of the sermon. Preachers who have been remarkable for quietness of manner have so influenced congregations that they have felt the presence of the Spirit.

The two great requisites for ready and extemporaneous speech are command of language and self-possession. This may be best gained in two ways: First, by the practice of translating aloud, especially of reading a work in company in some foreign language. I acquired the habit of reading aloud to my friends from books of any language I studied. It was also my original language. This practice gave me greater command of language, but may not have made me quite so familiar with the structure of the language.

Another method is to hold personal religious conversation with individuals. The process of explaining the Gospel begets a readiness of language which will be of great service in the pulpit.

Self-possession can be best gained by having the mind filled with the thoughts to be uttered and the responsibility connected with the utterance. Strive to feel that God is present, and the words are spoken for Him, and timidity in the presence of an audience will vanish. Young men are prone to ask what this man or that doctor will say, and their preaching will be influenced by their thoughts. Let me say that distinguished politicians are poor judges of preaching. They study almost everything else better than their Bibles.

Another thing I would whisper to you is that the most learned and thoughtful men are the most lenient critics. If you make classical allusions, and are not correct, they will criticize you, but they are kindly hearers. They know the difficulties of speaking, and make allowances. The greatest men are fond of the simplest thoughts in the pulpit. I would much rather speak before your learned and honored faculty than before a class of Freshmen.

You must have thorough self-abnegation. You must lose the desire to be accounted a great thinker or public speaker. You must become absorbed in your glorious work for Christ and with Christ. You must remember that you are making a temple for Him, and this will make your memory more active and yourself less prominent. The question then arises, Shall not the mind be occupied with the choice of words while speaking? Not directly. Think nothing of the precise words you use. They will come of the height of your intense feeling. Follow Whitefield's rule—Never to correct anything unless it was wicked. Never try to make a gesture. Those only are natural which come of themselves. The man who is full of his subject, if his feelings are not restrained, will gesticulate earnestly.

Elocution, so far as the proper use of the voice, etc., is concerned, should be studied previously, but not thought of in the pulpit. The minister is original. He gives expression to his own words and feelings. He has simply to be true to himself.

Once more caution you against imitation. Do not try to copy the voice of others. I have known some ministers who have lost their influence by

trying to acquire a deep tone of voice. Students from different schools can be known by their intonation. My great anxiety to reach some hearts early led me to forget in a great measure the presence of men of superior influence. My voice was weak and high, almost a falsetto. By close application to study I had become stooped. My lungs were weak. I was troubled with a cough, and my friends feared I was tending to consumption, and advised me to desist. I was junior preacher on a circuit where I preached twenty-eight times in the round. I took up six additional appointments, making thirty-four. At one—a small village—I was told the physician, an infidel, wished to see me, and I called on him. He said he had heard I was in feeble health, and thought he could give me some suggestions. I asked him what he thought of my continuing to preach. His advice to me was to ride eight or ten miles and preach every day. I followed his advice, and the only request I ever made for any appointment was that I could be sent where I could ride eight or ten miles and preach once a day. But when the appointments were old, I was sent to Pittsburgh, a city of a smoky atmosphere, in the time of a cholera season. I went, and my health was preserved by careful exercise and diet and regular hours. My voice gradually strengthened, and though never musical, acquired a power to address the largest congregations. Even when called on to face danger, that passage would ring in my ears, "He that will save his life shall lose it; but he that will lose his life for My sake, shall save it."

[The next lecture will be on the "Ministerial Power." J. J. HILL.

A YEAR'S PROGRESS.

BY PRES. WILLIAM F. WARREN.

[Concluded.]

In Italy, Switzerland, Denmark, Norway and Sweden, where the universities are almost open to women, the efforts for the improvement of female education have been chiefly, and wisely, directed to the improvement of the opportunities of girls to secure the secondary or preparatory education needed to fit them for the universities. In a range of privilege considerable opposition is still encountered, but the cause of equality and fair play is steadily advancing. In many female education has been in years so disgracefully backward condition that the demand for university opportunities is as yet exceeding slight. It is a hopeful sign, however, that the university authorities in such demand as there is in a general and ready spirit. Only two years ago Göttingen admitted a woman to the degree of Doctor of Philosophy and Master of the Liberal Arts, and during the past year another woman was admitted on examination by the University of Leipzig to the distinction of doctor of laws. In France there is likewise progress. The number of women qualifying themselves for the professions is constantly increasing. Not long ago it was reported that a young woman from America—the first case of the kind—had been made a *Bachelier es lettres* in Paris. During the year fresh publications of the Zurich Faculty in favor of co-education, reinforced by the results of their own experience, excited a renewed and favorable interest in academic circles throughout Europe.

The strength of the prejudices and fears in the face of which all this progress has been made, is somewhat illustrated by the opinions and conditions safeguards under which its timid friends have taken each advanced step. Thus the first examinations offered to women by the London University (in 1869), though intended to be equivalent to the young men's articulation examination, were studiously made to differ from this, lest it might encourage among the young women the pursuit of studies too masculine for their capacities or for their good. After seven or eight years of experience, the distaste of these resolute young women for effeminate courses of study and their persistent petitions for more mathematics, convinced the authorities that an emasculated course of study is no better for one sex than for the other, and induced them, before the opening of the University to women, to make their "examination for women" identical with the matriculation examination of young men.

At home, in our older communities, the wisdom of co-education has nearly ceased to be a question. Separate or disjointed education is the system which is now viewed as "the experiment." It is the one now on trial. At a meeting of some four thousand teachers and educational officers held last summer at the White Mountains under the auspices of the American Institute of Instruction, a paper was presented by request of the officers of the association, in which the co-educational organization of the public schools of every grade was warmly advocated. In the discussion which followed not a solitary speaker took exception to the positions of the paper, nor did the writer, during his stay, hear of one auditor who was not in perfect accord therewith.

The sweeping change which has come over the institutions for higher education in all our mature States is understood by few. Within scarcely more than a decade and a half, more than one hundred and thirty co-educational universities and colleges have sprung into being in this country. In New York alone there are five, in Pennsylvania eight, in Ohio thirteen, in Indiana ten, in Illinois thirteen. When Michigan

founded her seventh college, every one of the seven were for both sexes, and they so remain. Even New England has six universities and colleges which ignore sex, and this without counting Harvard, which instructs both sexes in the summer vacations, or Yale, which in the department of chief delicacy—the school of the Fine Arts—is co-educational all the year round. During the twelve months here under review, the metropolitan universities of New York, Philadelphia and Baltimore, tentatively opened their timid gates to women, and thus brought these cities into spiritual fellowship with Boston, Syracuse, Cincinnati, Chicago, Nashville, New Orleans, San Francisco, London, Paris, Rome, Copenhagen and storied cities of the Alps.

The controversies and agitations of the future with respect to this matter will be chiefly in communities where co-education has never been tried, or in connection with institutions where its adoption would be attended with peculiar local inconveniences, such as to make the expediency of the change a fair question for debate and for difference of opinion. During the year controversies of both kinds in many different places were brought to our notice. Indeed, at times, the correspondence necessitated by the representative position of our University on this subject has been almost burdensome. Within a single month last spring the results of a year's experience in co-education were asked for by the authorities of three important universities, in each of which, in one form or another, the question of the admission of women was at the moment under serious consideration. It will indicate the breadth of this great agitation to state that the first of three was the principal university in one of the provinces of British America, the second the chief university in Australia, and the third the oldest university in the United States.† It is gratifying to know, that through this widely-extending correspondence, and through the eagerly-sought documents of the University, our youthful institution is already exerting in almost every civilized country a marked influence in favor of impartial educational privilege and of a culture, not narrow and unisexual, but as broad and comprehensive as humanity itself.

* The conservatism of the local public sentiment renders this step on the part of the Johns Hopkins University peculiarly creditable. "While the policy of the institution in this respect appears not to be fully developed as yet, it cannot be doubted that if conducted in conformity with the Quaker instincts of its founder, it will give equal advantages to both sexes." Women are already admitted to the lectures and largely avail themselves of them."—*Baltimore*, "The Johns Hopkins University," in the *Penn Monthly* for 1878, p. 704. The writer instances the example of Boston University as the one which ought to be followed.

† In the case of Harvard the discussion had particular reference to co-education in the medical department, a considerable sum having been bequeathed to that school on condition that the benefactor "its advantages be offered to women on equal terms with men." "If we may believe a medical writer in the *London Times*, the faculty of the School of Medicine, with but a single dissenting voice, to accept the bequest and its condition. The action of the other authorities of the University has not yet been made public.

REV. IRA G. BIDEWELL.
In Memoriam.

BY REV. GEO. S. CHADBOURNE.

Of the class which entered Wesleyan University in August, 1854, the writer was a member. Distinctly does he remember, when the class met in the recitation-room for the first time, a tall, long-limbed, somewhat ungainly young man, who sat in one corner by himself, apparently not quite at ease, and seeming to shrink from the circle of critical eyes which he saw about him. That young man was Ira G. Bidwell. There my first acquaintance with him soon formed, and that acquaintance was ripened into a friendship which continued to the day of his death.

I think I knew Brother Bidwell quite thoroughly. Since that day when we first looked into each other's faces, I have at various times been much with him, and in a variety of ways have seen a good deal of him. Twice have we labored side by side in the same city. From the knowledge thus gained, I am in some measure prepared to attempt this slight tribute to his memory.

Brother Bidwell remained at Middletown only a part of that year. In the following spring (I think it was) he went to Schenectady, and entered Union College. The reason he assigned for this step was that the course of study there was somewhat more elective than that at Middletown, and, as he thought, better adapted to his peculiar needs. He graduated at Union in 1858, and entered at once upon his chosen life-work in the ministry.

His career at Middletown, though brief, gave marked promise of future success. For the higher mathematics he had little taste, but in most of the other studies pursued he showed good abilities. On one occasion he and the writer were appointed on opposite sides to conduct a discussion at a public meeting of one of the college societies. It was not, of course, to be expected of callow Freshmen that they would display any remarkable abilities of logic or eloquence. I am quite sure that one, at least, of the disputants did not exceed expectation. Of the other, I distinctly remember that he made an impression. I see him now as he stood there in that old Philomathean Hall—a tall, gaunt figure, his long arms swinging violently about, his face aglow with excitement, and his voice often rising to a shrill, piercing key; his whole manner so awkward and unprepossessing as to excite considerable merriment in the audience of students and towns-people. But as the company passed out at the close of the meeting, more than one was heard to remark that there was

something in that young fellow, and the world would yet hear from him. The prophecy has been well fulfilled. I have heard Bidwell since, when he stood before cultured throngs, and held them spell-bound with his soaring eloquence; but I have always been carried back in thought to that college gathering, and said to myself, "It is the same diamond, only it has felt the polisher's hand."

My next meeting with Brother Bidwell was while he was pastor of one of the leading Methodist Churches of Troy, N. Y. I was then teaching in the Conference Academy, at Poughkeepsie, N. Y. He had made for himself thus early an enviable reputation as a public speaker, and was invited by us to deliver the address to the students in the anniversary exercises of the institution. It was a fine effort, though the greater part of it was written during the previous night, after he reached the village. One passage in it struck me so forcibly at the time as characteristic of the man, that I have not forgotten it. To the young people before him he said: "By all means be yourself, and not somebody else. Study the best models in everything, but pattern after nobody. Gather out of all what is best, and make it into something that shall be distinctly your own." Good advice, surely, and no one followed it more than the speaker himself. Certainly, Bidwell was a unique man. He was nobody's copy, but it was evident that he had gathered unto himself many excellencies brought from many sources.

Still later we were stationed together in the city of Albany. There he found a work of peculiar difficulty and delicacy. Many predicted the failure of his pastorate as inevitable. There were divisions in the Church, arising from a variety of causes, and much bitterness of feeling existed among the members. But so wisely, patiently, and skillfully did he conduct its affairs, that he won in a remarkable degree the confidence and affection of all parties, and concluded a three years' term with marked success. I am sure that in no place of his labors did he leave more friends than in that city, and in none will there be more saddened hearts and moistened eyes at the news of his death. During our stay in Albany I witnessed a remarkable display of his power to move an audience. It was at the district camp-meeting, some miles below that city. Bidwell preached in the evening, and I have before me, as I write, a picture of him as he stood there in light of the wood fires kindled about the encampment, and walked to and fro on the stand, throwing his arms out towards the audience, pointing with his finger, and appealing to them in a voice that rung out like a clarion on the night air, and pierced the depths of their souls. His theme, as I remember it, was the ultimate and sure triumph of gospel truth, and the equally sure failure and destruction of all opposing error. It was a favorite theme of his, and mightily did he handle it on that occasion. When he had finished, a rush was made for the altar, and a scene ensued the like of which I have never seen before or since. The people were terribly excited; cries, prayers, and groans were heard on all sides. Turning to a brother minister, I asked, "Is this the work of the Holy Ghost, or is it mere excitement?" Much good was done by the sermon, and quite a number were that night converted.

Some years later the revolutions of the itinerant wheel brought us together again in the city of Boston. Here our pleasant relations of previous years were renewed. At his suggestion, I think it was, a little company met weekly in one of the rooms of the School of Theology in Wesleyan Building to read papers and interchange views on various theological subjects. Of that coterie the writer had the privilege to be one, and very grateful are his recollections of its weekly gatherings. Brother Bidwell's pastorate in Boston continued but one year, owing to the impaired condition of his health; yet in this, his last appointment in New England, he did a good work for the Church, and made a strong impression as an able preacher, a popular pastor, and a friend whose memory is very dear to many hearts. Said one of his members there to me on a certain occasion, as we were speaking of him, "I am amply repaid for coming to our weekly prayer-meeting by Brother Bidwell's prayer. He seems to know just how we all feel, and prays for us as I never heard a man pray before."

With the close of his pastorate in Boston, my intimate association with Brother Bidwell ceased. I heard from him occasionally during the months of the following year which he spent in travel in Europe, in the hope of benefiting his health. I got occasional tidings of his labors and successes in his important charge in Buffalo, and still later of his appointment to Syracuse. Then came the sad news of his sudden and peaceful departure from the last mentioned place, to spend, as his afflicted wife writes, "his Christmas in glory."

Of the character of our departed brother as a scholar and preacher, and as a man, I would say a few words. He was a student and thinker, and that of a more deep and thorough sort than is common. He read much, and only of the choicest kinds of reading. He abhorred trashy literature, and his taste was such that he found more trash in the market than many do. For a good book he had a passion. He read and re-read it until he had absorbed it—had become saturated with it. He delighted to commune with men of gifted minds and great thoughts. After such men he modeled in his style of preaching. It was evident to those who heard him that he had grand conceptions of his theme. Those

who did not know him thought he was sometimes straining after mere effect in his efforts to convey those conceptions to others. But he was too conscientious for that. Truth to him was large, glorious, resistless, and he had a holy ambition to make it appear so to others. And surely, he often succeeded. Many souls can gladly testify that their views of some aspects of truth, after hearing Bidwell, were different from what they ever were before. He was a convincing preacher. He carried the head with him as well as the heart.

Of his characteristics as a man, I would say that the most prominent and distinguishing were modesty, humility, and purity. Rarely have I known one in whom these traits appeared in so marked a manner. Many a time, from some slight cause, have I seen him blush like a girl. Complimentary allusions to himself or to his efforts, in his presence, would sometimes painfully embarrass him. Outraged, bold, over-confident men were his abhorrence. Such traits were no part of his nature. His humility was remarkable. On one occasion, in a sermon at the Hamilton camp-meeting, I heard him declare that if it were the will of God, and most for his glory, he would be as lief break down in his sermon, and not be able to go on, as to have it any other way. And I believe he would. Yet most men, I think, would want very convincing evidence that the glory of God really required such a breaking down, in order to be fully reconciled to it. I have seen him once or twice when he fell below himself in the pulpit—for even Homer sometimes nods—and I have seen him under defeat in other ways; but his humility and meekness surprised and charmed me.

Brother Bidwell was a singularly pure man. In all my association with him, I think I never heard a questionable word or allusion from his lips. I must say of him that he was one of the most white-souled men I ever knew. From impurity in every form he seemed instinctively to recoil. Integrity in the wide sense of that word was the marked trait of his character. He was thoroughly loyal to truth and goodness in every form. He could not betray a trust; he would not. The truth he must preach and defend, strike whom it would, please or displease whom it might. I have known him to do this at no little risk of personal interest, when, perhaps, most would have felt justified in pursuing a different course.

In short, our brother was loyal to every trust reposed in him, whether springing out of his relations to God, or to his fellow-men. Hence he was a true, tender, and good friend. As such I admired him, loved him, and as such I mourn his death. And yet, why should I mourn? His work was done, though he ceased from it early. But "that life is long which answers life's great end." I cannot doubt that his answers well that end. On his untimely bier I lay this tribute, and I trust it may do his memory no injustice. I would not color with flattery, nor eulogize where eulogy is not due. No lips would rebuke that sooner than his, could they speak. Farewell for a little time, my brother, and then a joyous and endless union!

LETTER FROM NEW HAMPSHIRE.

MR. EDITOR: As in old age we come near to the borders of another world, we naturally look back to the place of our birth, childhood and youth. This, of all places on earth, is to us the dearest and most sacred. We may have traveled or resided in places far more grand and beautiful, but in the language of Goldsmith, addressed to his early home—

"Where'er I roam, whatever lands I see,
My heart untravelling fondly turns to thee."
This is the sentiment of the heart which

"Drags at each remembrance a lengthened chain."
I have read with deep interest an article from the pen of Rev. Dr. C. Adams, on a visit to the home of his childhood. The man who writes thus of his native place needs no other recommendation. It shows a true, noble, sanctified nature. But few can boast a home in itself so beautiful as Greenland. But of many a New Englander it may be said,—

"Dear is that cot to which his soul conforms,
And dear the hill that lifts him to the storms."

My early home had few attractions, except such as are found in the rocky, hilly and scantily-populated towns of rural New England. But God has honored it as the birth-place and early home of some who will not soon be forgotten. There is a country road, some six miles in length, running through a part of the towns of Marlow and Lempster. The soil is generally quite unproductive and hard to cultivate. There are about thirty families in it, but moderately comfortable circumstances; but it can boast of that which is better than silver and gold—men and women whose worth cannot be estimated by dollars.

We have, beginning at the south, one whom we need only name—Bishop Osmar C. Baker—who had here his birth and residence until his entrance into public life. A really noble man, the birth-place of Rev. A. K. Howard, a minister of respectable talent. Yet farther north is the home of Prof. Sanborn Tenney. Prof. Tenney was a rare scholar and author, and his recent and early decease is lamented not only by the college of which he was an ornament, but by the friends of science in particular and the community in general.

Some two miles on, we have the birth-place and home, until years of early manhood, of Rev. Dr. Alonzo A. Miner, a man pre-eminent in the Universalist denomination in the United States, if not in the whole world. In the same neighborhood was the home of the parents of Rev. Dr. E. O. Haven. The Doctor barely escaped the honor of being counted in with only a list of worthies, his parents having moved to Boston sooner than they should have done; yet we lay some claim to him. It is also proper to make mention of the family of Mr. Edmund Parley, resident near by. Of his excellent family, one daughter became the wife of Bishop Baker, another of Rev. Dr. Miner, and a third of Rev. C. Field, of precious memory. Mrs. F., though bereft of her revered husband, is blessed with a son, Rev. L. C. Field, of whose abilities I will not trust myself to speak. All of these are the product of one generation, and all, with one exception, are Methodists.

ELEAZER SMITH.

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ZION'S HERALD.

THURSDAY, JANUARY 23, 1879.

Keep the straight path. The one infallible Volume counsels us to "make straight paths for our feet." "Strait is the gate and narrow is the way that leadeth unto life." To make straight paths for our feet, we must pass the strait gate, then walk undeviatingly in the narrow way, taking heed to the warning of Bunyan, in tracing out the course of Pilgrim straying into "By-path Meadow." There is many a "By-path Meadow" on either side of the road—green, flowery, most tempting. Heed not the green voices that would lure you from the straight path. Hold on, brother pilgrim. Keep the straight road, looking unto Jesus!

An old writer says: "He who will fight the devil at his own power, must not wonder if he finds him an overmatch." The old chieftain is a valorous, stern, terrible warrior. He knows how to match carnal weapons. Infernal weapons are not so slightly equipped. But spiritual weapons are "mighty through God to the pulling down of strongholds." It is well said that

"Satan trembles when he sees
The weakest saint upon his knees."
The philosophy of such warfare is simply this: A saint on his knees, in prostrate weakness, instantly brings Omnipotence into conjunction with his impotence, and then the conflict is wholly unequal. Satan against humanity joined with Omnipotence is impotence extreme; the issue is soon declared, the victory sublime.

As much care should be exercised in the selection of the books you read as of the company you keep. As your intimate and constant conduct and shape your character. Their work is silent, but sure. Familiarity with bad books tends to a bad course; friendship with good ones insures an upright life. Such counselors speak to you weekly and wisely; they are unselfish and free from passion; their wisdom is not offset by any human infirmities. A good book is a perennial well-spring of knowledge. Books are the food of the soul. In selecting, have an eye to their intrinsic and extrinsic value. Take only such as are embodiments of truth, and of such truth as you need. We have no use for all of even the good things in the universe.

To be separated from God is to forfeit the misery of hell. To be united to God, by a living, love-producing faith, is to forfeit the joy of heaven. He who is not joined to God is dead in trespasses and sins; he who is united to Him and loves Him, is "alive unto God through Jesus Christ." God can no more take the former to Himself than can living men take the bodies of the dead into their households; but the latter being made alive, and like Him, by His grace, He will take to Himself in His everlasting habitation. It is not passing strange that the former will persist in making their earthly life a preparation for endless death; and the latter not almost as strange that the latter, having entered into spiritual life through faith, do not pursue it with unremitting, ardent, all-absorbing zeal?

As the brightness of the sunbeam makes visible the myriad motes which float in the air unseen by ordinary light, so does the near approach of Christ to a believer bring the hidden sinfulness of the heart into strong relief. The effect is sometimes so staggering that the soul is as one bewildered, and it cries with agony, "How can such a sin-stained creature as I am presume to believe that God's promise of purity will be fulfilled in me?" And this fear of adding the sin of presumption to its already countless offenses, paralyzes its hand of faith so that it fails to grasp the promise of the righteousness for which it is hungering and thirsting. But this fear is itself a source of the very sin from which it shrinks, inasmuch as it is an act of presumption to doubt God's word. His promise of righteousness is given, not to the spotless, but to the spotted soul. Hence for such an one to say, "God will not purify my heart because it is so very vile," is to impeach His veracity, to deny His faithfulness, to make Him a liar, and to refuse Him that ordinary faith which He has made our primary duty. Hence, again, the seeker of purity is literally compelled to believe, or to increase the very sinfulness he

loathes. He should, therefore, "Be strong in faith, glorifying God."

It is quite possible for people to be very familiar with the letter of the Scriptures, even being able to quote passages with great facility, and yet to be ignorant of their import. This may happen in different ways. The familiarity may be merely historical, and the parties destitute of the spiritual tastes and affections which are so indispensable a furnishing for the study of the divine Word. Or, on the other hand, with the requisite experimental qualifications, they may go astray in their methods of interpretation. The Bible contains great truths of doctrine that must be seen, in order to a sound interpretation, in their sweep across centuries and dispensations. The textural is liable to take too narrow a view. The material universe may be concealed by a copper, preventing only the metal be brought near enough to the eye; the broadest and grandest doctrines of the Christian system may be excluded from view by a text of Scripture at short range. The very familiarity with the Bible may thus prove a blind rather than a means of illumination. The Scriptures are too broad to be all taken in by narrow and dogmatic men. Wide tastes and extended vision are indispensable in reading this world Book. It is possible again for a devout man to get lost amid the peculiarities of inspired language. The umbrageous figures of the Bible, employed in setting forth intimations of prophecy, the nature and operations of the divine Being, or the realities of a future state, have caught up and held suspended between earth and heaven many an Absalom in the Christian army, affording a new attestation of the truth that in the study of the Scriptures piety is no substitute for common sense.

The Bible is not an alms book, a mere chance collection of the scribe's leaves as they are driven by idle winds along the line of history. Each book in the canon was written with a design; and passing beyond these special sections of the work, the entire collection is marked by a grand purpose. And the knowledge of this purpose is indispensable to a comprehension of the Book. The Bible is not a history of humanity, nor even of a single nation within the domain of humanity. Much less is the sacred volume a record of the science or of the literature of the period, or a series of pen portraits of distinguished characters. In some respects, indeed, it is all these, but it is more; it paints these incidents only as minor touches in the still grander work of human recovery. In one word, the Bible is the history of redemption! This thought runs through all the books from Genesis to Revelation, forming a central and golden thread on which all the special pearls of redemptive truth are hung. With this clue in hand, the reader will be able to make his way through all the dark and intricate parts of the record. Finding a large amount of heterogeneous material, he will come to realize that these outside matters are employed only as they illustrate the central theme of redemption. Redemption is the controlling thought; the human affairs are put in as background to the picture. No amount of study of the background will give one a competent knowledge of the picture. To attain that, one must needs obtain the key-thought, and in the Bible that key-thought is "redemption." The trail of divine truth is a trail of blood down all the dispensations. "Without the shedding of blood is no remission," is a good motto to stand over the entrance-way to the study of the great Book.

AN EXPERIMENT THAT MAY BE SAFELY TRIED.

A correspondent expresses his satisfaction with an editorial, in a late number of our paper, upon the vital relation which our regulated itinerancy holds, both to the efficiency of the Church and to the availability of our ministry. He then asks how the term, in certain instances, can be extended without placing the whole system in jeopardy? Any general and abrupt interference with the present order of distributing our pastors would, without doubt, peril the itinerant plan and become one of the most serious blows to the progress of the Church that could happen to it. But further experiments in the line of those already inaugurated might safely be tried. Secretaries, instructors in colleges, editors and chaplains of institutions, have already been excepted, without harm, from the operation of the itinerant rule. In the same class, and for the same reasons, city missionaries are given extended terms of service. If, at first, the proper appointing power had authority when the financial exigencies of a Church manifestly require the continuance of a pastor, upon whose management, it is made clearly to appear, the success of a Church depends, and its ability to meet pecuniary liabilities; or where a great spiritual work is in progress, and many young disciples have been received on probation, to whom naturally the preacher has become greatly endeared, and whose nurture and care seem necessary to gather into the full fellowship of the Church these lambs of the fold; or if the special character of the community seems to demand a peculiar and rare order of ministerial talent, and one with these gifts is provisionally found—in such unquestioned cases as these, the Bishop could have authority to extend the term, it would meet all the most pressing necessities of the hour, and offer a favorable and safe opportunity for the testing of the experiment in its effect upon the itinerant system.

The objection that has been raised is, that any modification would awaken uneasiness among the ministers and in

the Churches. The former would be tempted to use undue efforts to lengthen the term of the ministry in pleasant appointments, even where the spiritual good of the Church was not enhanced by such an extension of service; and Churches, it is said, would become more imperative for certain men and seek to retain them when their gifts were more needed in other positions. Besides, it is urged that the simply popular men would fall to build up the Church. They might draw crowds and keep up an outward interest in their mosques, without being endowed with ability to build up the Church in all Christian grace, and to make it an evangelistic power in its vicinity. By an exchange of gifts, the piety of the Church is made to be more pronounced; and instead of gathering simply to listen to the eloquent periods of a pulpit orator, her membership will be drawn to consecrate themselves to active and earnest endeavors for the extension of Christ's kingdom. There can be no doubt, ordinarily, that it is better for a Church to have an exchange in her ministry from time to time; it secures a rounder and completer form of Christian living, and it saves from religious monotony and formalism. It is better, also, for the minister. He begins afresh in his new charges with his strongest themes, and, involuntarily, strikes for a revived spirituality among his people and the awakening of the unconverted.

But if these interruptions of the established plan are still to be considered exceptional, and only permitted when the providential indications are unmistakable, the presumption is that their occurrence will be so rare as hardly to awaken attention among either ministers or Churches; just as now the permanent appointment to chaplaincies occasions no remark. The question of the necessity of extending the pastoral term in any given locality might be submitted, through the Presiding Elder, to the Bishops at their last meeting previous to the approaching Annual Conference, and the question be decided by this Board. This would be better than to submit it to a vote of the Conference, or to the decision of the presiding Bishop. It could be done more dispassionately, and permit of a more careful consideration. A more disinterested, or safer, tribunal could not be arranged than this. On many accounts it would seem better to test this policy by some such tentative plan as the above rather than at once to throw off all the restraints, and to appoint pastors every year, and continue the relation, as is argued in some quarters, at the direction of the appointing power, as long as there seemed to be adequate manifestations of its fruitfulness.

Every system has its own virtues. Congregationalism has its. Nothing can be more grateful to a studious, quiet, earnest minister than an ideal, unchanging pastorate. But such are hardly to be found in these days; and Congregationalism has no resources to meet the restless and nervously active condition of the present time. If you attempt to congregationalize Methodism, you simply spoil both. By the somewhat serious sacrifices of a few ministers and a few Churches, the whole connective body is enabled to carry easily and with little friction hundreds of ministers who could not secure permanent preaching places for themselves, and to minister to, and build up, hundreds of small charges that could not so efficiently, if at all, supply themselves with acceptable pastors.

We are confident that it is not for lack of a permanent pastorate in cities that our Churches, in some instances, do not grow rapidly. It is because our form of Christian worship is not fashionable, and the social tide does not flow towards our sanctuaries. Revivals alone turn this tide and save us; without them we always weaken. In our large, wealthy city Churches, where they have the services for many years, with only term interruptions of the same pastor, and he one of our most gifted preachers, the condition of things is not changed for the better. Methodism has its own work. It is a Church on wheels, with the presence of the "living creature" in them. It is especially intended for aggressive service, and only grows when in motion. By its marvelous internal machinery it secures equally well the Christian nurture and edification of its disciples. When it settles down into simply a "family Church," it becomes as weak as others, and suffers more, because it is not in fashion. It is not an iron system; it has already introduced many modifications to meet the exigencies of its work, and it can render itself equal to all the wants of the community and the age in which it exists; but to touch the seat of its power for the sake of selfish accommodation, or as a matter of taste, would be an act of unparalleled folly, and an ecclesiastical suicide.

ENGLAND'S POLICY WITH AFGHANISTAN.

The discussion of the Afghan war in England has brought out, besides the State papers published, several statements from former administrators of Indian affairs, which throw light on the general policy of the British government towards the Afghans. Lord Beaconsfield, Mayo and Northbrook were the successive governors of India from the accession of Shere Ali, in 1863, to the arrival of Lord Lytton, in 1876. Lord Mayo's death ended his term of office. The other two ex-governors have interested themselves in the discussion, and have defended the policy which was consistently pursued by the three, while they condemn the more positive

and abrupt procedure of Lord Lytton. Theirs was a policy, sustained by the home government, of moderation and delicate management for the purpose of cultivating a friendly feeling on the part of the Ameer, strengthening him in his own administration, and impressing him with the idea that England had no designs on his independence. It had, evidently, for a long series of years, been the settled conviction in England that the best defense for her Indian possessions was a strong and friendly independent State among the Afghans. Could this be secured, England had certainly no object in seeking to obtain any further control of her neighbor's territory. By a treaty formed with Dost Mohammed in 1855, under the administration of Lord Dalhousie, the Afghan ruler engaged for himself and his heirs "to be the friend of the friends and the enemy of the enemies" of the Indian government. This engagement was regarded as securing at the time everything that a treaty could secure for British interests. With these relations established on the one side, England has sought, when in late years the Russian power was advancing in Central Asia, to assure to Afghanistan the rights of neutral territory. In 1872 negotiations were especially urged with Russia to obtain the express recognition of such rights for the territory that lay thus between the two rival powers.

As to the inner relations subsisting between the British government and the ruler of Afghanistan, a difficulty arose when, on the death of Dost Mohammed, in 1863, his son, Shere Ali, came to the throne. There all other claimants for dominion, and the Indian government hesitated to recognize Shere Ali as fully de jure sovereign over the whole country, though he was recognized as the Ameer de facto. This was the beginning, according to the view of Sir Henry Rawlinson, in his late article in the *Nineteenth Century*, of Shere Ali's distrust, and, indeed, it may be perhaps thought, the origin of all the present troubles. The Afghan does not easily forget an injury or a slight. Shere Ali has had to contend with his brothers, his nephews, and his son; and he has continually sought a more positive recognition and promise of support from the British authorities. It has been charged against the government, especially by Lord Northbrook, that a great mistake has been all made in not furnishing this support more frankly and earnestly. On the other hand, it may be affirmed that the government was obliged to act moderately in so delicate a matter, and could not allow itself to become too much involved; that there was nothing to justify it in the expense of continually maintaining one Afghan prince against another. Afghanistan is rather a country of independent tribes than a consolidated nation, and England could not go so far on her side in promises of devotion to a particular ruler, as she expected her warlike and dangerous neighbor to go in pledges of conformity to the interests of her dominion. "When an Afghan asks you," says the Duke of Argyll, in commenting on the subject, "to be 'the enemy of his enemies,' it is in his mouth no mere form of speech. He means what he says; he means that you are to support him through 'thick and thin'; that you are to back him in every whim, and support him in every injustice."

A consideration of such facts and principles in the former policy of England is necessary in making up a judgment as to the justice of the present war. It is a question whether England has not shown in general all the friendliness toward the Ameer which could be expected of her, and whether he has not allowed his selfishness and jealousy to overmaster his judgment, leading him to make extravagant demands, as in the conference of 1873, and then to hold himself aloof in "sullen reserve," while consorting with the enemies of the British power. The negotiations of Russia for an embassy at the court of the Ameer, began in 1871. The late demand for the admission of a British envoy at Kabul comes in connection with the same question of the justice of the present war policy. Rather to gratify the whims of the Ameer, he was promised that no European resident should be stationed permanently within his dominions. But circumstances have changed. There was nothing then specially threatening in the attitude of Russia. Even Lord Lawrence protests against the policy of his administration being called one of "inactivity." He says: "I never advocated letting the Russians alone in their intrigues with the Afghans." He favored the employment not of European, but of native agents, at Kabul and other points, not admitting for a moment that the English should allow themselves to be kept in ignorance of what might be going on in Afghanistan in the interests of their rival. There is, indeed, a difference of opinion as to the style of Lord Lytton's message and of the escort accompanying it, but all parties to the present controversy seem to be agreed that England should assert her claim to an entirely predominant position at Kabul as against any counter-claim on the part of Russia.

In justification of England's position, it is claimed that Shere Ali, by lending a favorable ear to Russia, violated the treaty made in 1855 with his father, which is still in force. Lord Beaconsfield affirms that the British government is provisionally necessitated, in its contention with Russia for supremacy in Asia, to seek out and maintain the most suitable frontier. This is his main defense, and the government was sustained by an overwhelming vote in the House of Lords. Sir Barrie Frere has been the most authoritative advocate for an advance movement in opposition to the

frontier theory of Lord Lawrence. The present action proceeds upon the plan drawn out by the former four years ago. The war may be longer or shorter, but if inspired by a conviction of the justice of their cause on the part of the English people, it will be well sustained. Napoleon admitted that in war the moral force is to the physical as three to one.

Editorial Items.

A marked copy of the *New York Day Book*—a Democratic Family Newspaper—for January 1st, has been sent to our address. It is a well-written paper, edited by a resident of Auburn, Ala., signed "Warwick," addressed particularly to his "Dear Brethren, the Bishops, ministers and members of the Methodist Episcopal Church in the Northern States of the Union." In the midst of this long letter, which bristles with italics, and which the writer desires to send forth "in the very spirit of our common Lord and Master, under a full sense of (his) my accountability to God, and (his) my responsibility in the last day when Christ shall judge the world in righteousness," he gives some account of himself. His father was, for half a century, a Methodist preacher, a Presiding Elder, and a member of one general Conference. He had an intimate acquaintance with John Hedding, and was a student under Dr. Olin in Randolph-Macon College, and afterwards was elected Professor of Emory College, Oxford, Ga. His preparatory studies passed under the tutelage of Northern men. He mentions these facts to show that he has no prejudices against Northern people. He wants to be in love and harmony with all Christians, especially Methodists, but how he can be, in view of the present condition of things, he does not see, and in his estimation "God Himself don't know!" His sweet Christian temper, in a peculiar manner, nearly every paragraph. "As patriots," he says, "who love our country as we do our wives and children, and who are so justly as a hungry child seizes its mother's breasts, we deplore the fatality, the malice, the meanness of our radical marplots, who would degrade themselves, if they were not already viler than the devil want them, by their beastly attempts to subject us to the domination of our former slaves!" Our Southern brother is evidently powerfully moved, and the English language trembles under the strain upon his pen. He courteously refers to our chief magistrate, as "your fraud President," and with delightful frankness tells Attorney General Devens that he "lied" in his late statements relating to election frauds and intimidations in Alabama. He has no desire to retaliate by asking "an investigation of the bulldozing of the colored people, the suffrage to the white slaves of the looms, roads, and mill and merchant-monarchs, and shoe-shoddlers of Massachusetts," which is certainly a magnificent line in the licensed Abolitionist. But when he comes to his peroration, his electric eloquence is quite overmastering, as it is really overwhelming; he is entirely carried away in the sweeping force of it. Referring to Bishop J. C. Keener, he says, he "is known to your Rev. Episcopate bull-dozed, Bishop Gil. Haven, the blind, bellying, mad bull of your herd of abolition buffaloes"—whose "sound and fury" is known to all Christendom—and sets all the radical bandogs in a roar, whenever he has an opportunity to sneer at it. It is easy enough to see, why, upon the recommendation of Dr. Olin, a writer of such remarkable rhetorical powers, and of such a Christian spirit, should have been nominated by President Ignatius A. Fee, LL.D., to the chair of *Belles Lettres* in Emory College! His powerful article in the *Day Book* must have a manifest effect in securing, as he desires, "fraternity in fellowship and unity in prayer!" "Dear Brethren," he closes, "rejoice in prayer, ponder and repent! and come with us, on the first day of the New Year, up to the Mount of God, Mount Moriah, on Mount Zion; and let us not tarry in any of the outer courts of the Holy Temple, but enter through the gates of Corinthian brass, more valuable than gold, 'the gate called Beautiful,' into the very Holy of Holies, and prostrate there, pray for a revival of the work of God throughout the land, until the Shekinah comes down and the very glory of the Lord and the God of our fathers shines like myriads of electric lights, with the beneficence and splendor of a firmament of suns!" All of which is something wonderful, if not convincing.

One of the significant signs of the times is the occasional appearance in Italy of a pronounced anti-Catholicism. The Catholic Church, as now existing, from within its own ranks. On Saturday evening, Dec. 14, at a gathering of a Roman Catholic Society, called the *Circolo*, in Rome, a very interesting address was delivered upon the theme: "The Roman Catholic Church as moulded by Pius IX and as governed by Leo XIII." The speaker was a poor man, but one who very fully displayed a certain character under his worthy of esteem. Thirty years ago this Signor Panzani wrote a pamphlet exposing the vices of the papal court, and for this act was sentenced to imprisonment for fifteen years by the Inquisition. After four years he was released through the interposition of Napoleon, whose calm, impressive and serene face he declares that he is not a Protestant, but still a sincere, devout member of the Catholic Church. He mourns over her disorders and vices of the present times, which he attributes to the influence of the Jesuits, and he calls upon Italian Catholics to shake off the incubus, to establish the authority of Holy Scripture once more, and the purity of Christian worship. He says that during the last thirty years, little by little, the foundations of pure Catholicism have been destroyed by the efforts of a man led by the Jesuits. This man, he says, "calls himself Pope and has the audacity to say, 'I am the Church.' " "At the thick," he adds, "of the Jesuits' bull man, I announce as authority, human or divine, whether of councils of the fathers, of tradition, of history, or of the Bible! Men must resist the light of the Holy Spirit, must crush the remembrance of conscience, fight against all conviction and overcome it; must, in a word, annihilate their manhood and become puppets worked by strings." The whole speech, which is a long one, from a poor source, is simply remarkable, and could but have a powerful effect upon its sympathetic hearers, coming as it did from one of themselves, and uttered in their own persuasive tongue. Thus he closes:—"This papacy, this immense colossus, which, when fallible, makes mistakes enough, and now, when infallible, finds no limits to its folly—it is a dignity lost, and it itself having become the laughing-stock of mankind, yes, and the laughing-stock of those who make an idol of it, and bow down to worship it—this papacy has not the courage to show itself outside its palace; its own palace, which, as if by God's direct judgment, it itself calls its prison. In a word, the supreme, the most high, the infallible, the immortal, the angelical, the omnipotent, the divine, the victor of Christ, God on earth, the fourth person of the papal quartet, after having so many times deluged

France, Italy, Spain, and Europe itself with blood; after having closed the mouths of the most zealous and pious priests, banishing them from the Church, robbing them of their bread, position, and veneration; after having become the Church's assaulter, by giving perfect freedom to imposture, and to it only, by surrounding the altar and confessional with flatterers, ready to applaud, honor, bow, and subscribe to every error; after having given parishes, prelates' and bishops' offices, and the purple only to those who would support these heresies; after having battered away the riches of the Church to the demoralizers of the sanctuary and of the religion of Christ, this man protests that he has nothing to retract, to correct, or amend, either in the sight of God or men. And the puff of flattery continues to raise him above the stars; his successor calling him 'Great,' the Church calling him 'Holy,' and fanaticism wishing to canonize him."

Certainly the making of hymn-books "there is no end." A flood of melody, good, bad and indifferent, is pouring over us. Our Church has just secured an admirable Hymnal, which is meeting with general and warm acceptance wherever tried. The best one, up to its publication, that we had seen, was "The Songs of the Sanctuary," by Dr. C. S. Robinson. We have noticed, a short time since, the announcement that he was at work upon a new volume, in which he would avail himself of all the experience acquired in his lyrical and musical studies, and readings in hymnology, since the publication of this remarkably successful manual. Now the new book is before us. It is very beautiful mechanically. It has an attractive title—"Spiritual Songs, with Music, for the Church and Choir." It is published by Scribner and Sons, New York. Its binding is something particularly unique—alk cloth, with gilt edges, with Scripture verses, in ecclesiastical type, on the inside of the covers. Its price varies from \$1.50 to \$2.50. As far as we can judge, by a hasty examination, its hymns (1,068) have been judiciously selected, embodying the permanent spiritual songs of the ages, and selections from modern social music, and the music of the same character. It yields, in a measure, to the prevailing taste and pressure of the hour for emotional hymns and choruses. The arrangement is natural and the indexes are full. It is intended for all denominations, opportunity being given for the addition of special hymns, if required, as in the instance of our Baptist brethren, who desire to translate into holy song the mode of the ordinance that stands for their special occasion as a distinct Church. Altogether it is a very beautiful and tasteful book of sacred hymns and songs.

Mr. K. A. Burnell, the evangelist, writes from Aurora, Ill.:—"The always welcome Herald of the 9th inst., just taken from the office, brings the mournful tidings of the death of the great and good Mrs. G. Bidwell. It seems impossible, and I tremble to think of the loss of a man; but in another column the fact is confirmed. The deepest grief overwhelms me like a great wave. Few knew him better than I, and for a period of fifteen years, and more, he loved him and loved him more. Our acquaintance began under Lookout Mountain, in Chattanooga, where I met him, and over our heads, and the shell from rebel batteries bursting in mid air or plowing the ground beneath our feet, he and I, in the service of the Christian Commission, going from cot to cot in the hospital, and from ward to ward in the long row of buildings where the wounded and dying lay, that administered. His gentle voice and subdued words, with his admirable understanding of human nature, made his presence in the sick room an inspiration indeed. His open-air talks, his hospital preaching, his leading of the prayer-meeting, and his intimate conversation, linger delightfully in the memory. "How vividly our first meeting after the war, in Worcester, when he was pastor of Trinity, comes to me! It was at the close of an afternoon session. A tall, manly man reached forth his hand; and I, not recognizing him, thus giving him time to say, 'Lookout Mountain.' That greeting came to me when I was pastor at Bromfield Street (Boston), we were invited to pass a Sabbath with him, but never did; but in Delaware Avenue (Buffalo), he was our guest, and he and his family, and his family, listen to him Sabbath morning, speak to his people in the evening, and address his Sunday-school, and on an afternoon meeting. The following Monday forenoon we visited one of the public schools with him, walking with him, and about noon entered his beautiful new church and sat in his study as he talked of his people, his work, and his longings for Christ's glory. He seemed to be full of the greatness of the work, taking his theme to the dinner table and keeping up a conversation that would have interested and edified as much as much as it did the table group. He accompanied me to my departing train—my last interview. So vividly I remember it! What a loss to the Church and the world! We had expected to spend a Sabbath with him in February. His widow and children have the most sympathetic of one who venerated and loved their father and husband."

Dr. Benjamin Ward Richardson, F.R.S., M.A., LL.D., F.S.A., the highest medical authority in Great Britain, has made another particularly valuable contribution to the discussion upon alcoholic beverages, in a tract published by Macmillan & Co., in London and New York, entitled, "Total Abstinence." It contains five lectures upon the practice of total abstinence in health and disease; on the difficulties, general and medical, in the way of it; on the acquired difficulties; on physical difficulties, and on mental and social difficulties, with remarks upon substitutes for alcohol. Amid all the loose writing of the day among professional men and others, the defenses of moderately-alcoholic beverages, the cry against extremists, it is refreshing to read these calm, impressive and serene utterances of experimental science. We trust medical men will read it, and thoughtful men, who really believe their wines are not only doing them good service, but that abstinence from them lessens their chances for life. The tract is decisive as to the effect of alcohol in every form. Not one of the numerous late contributions to the subject in the *Contemporary Review* strikes so immediately at the heart of the subject as these lectures, and they demonstrate unanswerably the highest total abstinence positions taken by this eminent Fellow of the Royal College of Physicians. The best human authority as their inspiration in their great reform.

The *Princeton Review* for January is as voluminous and as able as heretofore. It has 238 octavo pages—a large volume by itself—but sells for thirty-five cents a number, \$2 for the year (six numbers). President Killen, of Belfast, Ireland, opens the year with a striking paper on Conscience as a Witness for Christ; Prof. Walker, of Yale College, gives an instructive account of the Monetary Conferences of 1867 and 1873, and considers the future of silver; Dr. Coker, of the University of Michigan, has a carefully-reasoned paper upon Moral Government, defending its two postulates—the freedom of man, and the personality of God. Dr. John W. Draper has a characteristic paper upon the Political Effect of the Decline of Faith in Continental Europe, brilliant, suggestive and eloquent, but confounding, at times, Christianity with Papacy. Prof. Bernhard Weiss, of the University of Berlin, has an interesting paper upon the Day at Caesarea Philippi—the memorable day when Peter so heartily confessed Christ and received the remarkable

response from His lips. Dr. Stuart Robinson writes upon, will give a very important subject at the present hour. Chief Justice Cooley writes judiciously and exhaustively upon a theme now in practical discussion between South Carolina and Massachusetts—the Surrender of Fugitives from Justice. J. H. Stirling, LL.D., of Edinburgh, has a philosophical article upon Causality; and Prof. Thorold Rogers, of Oxford University, writes upon the Cause of Commercial Depression.

A most interesting account of the South Kensington School of Cookery was given by Miss Parloa at Lowell Seminary last week; also of the plan of the school board in London for the free instruction in cooking, for young girls of the public schools. Elementary, but very thorough, instruction is given in the schools with the help of a small hand-book, as a text-book, in the principles on which the processes of cooking and the sanitary management of a home depend. Then for a half day of each week the pupils go to the "practice kitchen" of their district, and under competent supervision do with their own hands, in a progressive order, the work of a well-kept home. "Nothing is more needed," says Principal Braden, "than a practice-kitchen for the instruction of girls in a great part of the piano practices." He ought to know what he is talking about.

Miss Kate Sandborn, daughter of the late Prof. Sandborn, will give a series of most entertaining lectures on "Literature," at Lowell Seminary, Jan. 22. It is sufficient to say that these lectures have received public approval from Whitier, J. G. Holland, and James T. Fields. The admission is free. Mrs. Croly ("Jennie June"), fashion editor of *Harpers's Bazar*, will give a lecture at Lowell Seminary, on an "Ethical Lesson of Dress," Jan. 23. This school seems to have begun vigorously in a reform towards the culture of taste and refinement in dress. Admission to this lecture is 25 cents.

Our English exchanges record the death of John Howard, esq., of Bedford, England, who became the founder of an immense iron establishment and accumulated a large fortune. He had desired to live to the age of Mr. Wesley, whom he greatly revered, and by a singular coincidence, which was the exact period of Mr. Wesley's life, Mr. Howard was born in the year the former died. For four successive years he was mayor of his city, and for many years its senior magistrate. We refer specially to this noble Wesleyan, to call attention to the fact that with all his business and his public offices, and cares incident to his responsible station, he was an active local preacher, exercising his gifts in this office for sixty-five years. He never was known to neglect an appointment, or to refuse his apportioned share of the circuit work. When eighty-two, and obliged to preach sitting, he would go seven miles to fulfill an appointment. He was a very popular preacher among the common people, and his sermons were always with great fervor. How much our Church has lost in New England in giving up this agency! Our memory goes back to the day when we had, in Boston, a number of excellent local preachers—bankers, merchants and mechanics—who had no small instrumentalities in the establishment of our Churches in this vicinity. Does not such a man in our day? This excellent and honored Wesleyan lived to see a son in Parliament, and his last word to him was, "Don't be carried away by the tide, but keep the end in view!"

The lack of an international copyright secures for us English books at a cheap rate, whatever may be said of the ethics of the course. The carefully-revised ninth edition of the *Encyclopaedia Britannica*—the prince of English general dictionaries—which is now going through the press, having been reprinted in this country by a Philadelphia firm, and offered at about half the price of the imported English edition, the publishers of the latter have caused a beautiful edition from the same plates as the original (thus avoiding errors and securing a clear and attractive page), to be struck off in Edinburgh and exported thence to this country, and sold, solely by subscription, for the very reasonable price of \$5 a volume. Eight volumes are out. The remainder will come along regularly, permitting purchasers to obtain it by small annual outlays. It is a valuable library in itself. Many of its articles on ecclesiastical, doctrinal, scientific, and philosophical subjects are treatises in themselves, and must be published as separate volumes. The agent in this vicinity is Ralph H. Park, esq., a gentleman of cultivation, of fine address and high character. His representations and business arrangements can be relied upon. His address in Boston is Hotel Berwick. The American agents of this fine British edition, in this country, are Charles Scribner's Sons, New York.

A college graduate selected as the subject of his thesis, "Sleep a Subtlety," was asked to follow: "Sleep has many properties of matter, and possessing these qualities, must have substance. We read that 'their eyes were heavy with sleep'; so it appears that it has weight sufficient to be a burden to the eyes and press down the eyelids, and to hold them in that position whenever any one is 'overpowered with sleep,' as in a road coach, even after a long journey. Again, the expression 'will not give sleep to the eyes nor slumber to the eyelids,' sustains the proposition. No one would think of giving advice to the eyes; if anything is given it is something ponderable, and therefore matter. It is also said a person is 'sound asleep'—'as sound as a log.' Now, if these statements are true, and if sleep is their correctness, the comparison substantiates my idea that sleep is a substance. Persons sometimes say they have suffered when their sleep has been broken; which implies that it may be fractured and separated into parts, and thus possess this property of matter."

Various other considerations of similar character, and raised in support of his theme, and finally he proposed a practical and experimental test. "I think I have established my proposition, be it of any doubt that sleep is a substance, just go without it for thirty-six hours, and see if it is material." "Yes, certainly," our correspondent replied. The Woman's Board of Missions connected with the Congregational Churches had an annual meeting in Boston last week. The society has enjoyed a year of prosperity, enlarging its field of labor, increasing its receipts, and securing the hearty endorsement of leading Christian ministers in the Church, as well as the awakened sympathy and co-operation of the women. During the meeting, the president, Mrs. Bowler, announced the pleasant fact that a lady, who modestly withheld her name, had just professed the society \$25,000—a portion of it to cover the amount requisite to open a female department in the college in Armenia. Mrs. Professor Hovey, of Newton, in a graceful address, bore to her Congregational sisters the Christian salutations of the Baptist Woman's Board, and Miss Herietta

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